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## HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY.

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### IV. SALVATION.

*Variety of salvation-theories.—a The Goal : terrestrial felicity, heaven, share in divine prerogatives ; union with God ; realization of non-separateness ; deliverance from matter ; repose in the Supreme ; eternal salvation ; occult powers.—b The Way : three mārḡas, or paths ; path of works ; path of knowledge ; path of faith ; also "path of enjoyment ;" Mohammedan influence ; materialistic hedonism ; predestination and grace ; all paths generally recognized ; veneration of the guru ; pure theism ; Antinomianism.—c God and the Savior : atheists ; a temporary God ; names for the One God ; analogy with Swedenborgianism ; names for the Savior ; the Vaishnava Blessed Lady ; the Divine Infant.—d The future life : reincarnation ; plurality of worlds ; salvation positive, not negative.—e Summary and comparison ; the mārḡas in Christendom ; Christian hopes ; spheres of heaven and hell : Rationalistic explanation of them ; the atonement ; fruitfulness of this field of research.*

All the higher religions hold out to their followers a certain ideal of life by a realization of which the fullness of beatitude is alone to be obtained. They agree in teaching that there is some state different from and superior to that in which the mass of mankind find themselves, into which men are privileged to enter by the use of certain prescribed means, exterior or interior. This state is usually described as salvation or liberation, and the means of its attainment, taken together, as the way of salvation, the means of grace, or the holy path.

Neither the end nor the means are the same in all religions. On the contrary, there is usually great difference on both points among the sects belonging to the same religious group, and even among the adherents of the same religion.

Hinduism, with its richness of development and its wonderful syncretism, contains within itself all the principal type-forms of the various rival theories of salvation. Unlike its daughte

Buddhism, it teaches, and has always taught, in almost all its forms, the doctrine of the existence of a soul-entity, a spiritual being in man distinct from the body and surviving its death and decay. But, both regarding its ultimate destiny and the way of attaining it, the various schools and sects have widely disagreed.

a *The Goal.*

The ancient Vaidik hope seems to have been, like that of most primitive systems, a terrestrial felicity; the Nyâyikas and Vaiśeṣikas, despairing of earthly happiness, labored to become independent of the miseries of temporal existence and to reach the bliss of an eternal heaven; the Pā'supatas and the Mahe'svaras thought rather of a personal relation to God, and a participation in his attributes begun in this world and consummated in the hereafter, and they are followed by the Lingayāts and other modern 'Saivas. The Madhvā'cāryas (Dvaitādvaita-vādins), whose hope is a similar one, expect in the heaven of the Vishnu to be assimilated to him by "likeness of form, visible presence, proximity and equal power." The other Vaishnava Vedāntins, (Rāmānujas and other Vi'sishtādvaita-vādins; Vallabhā'cāyas and other Vi'suddhādvaita-vādins;) emphasize still more the notion of affectionate union with God, and some of them look forward to a complete absorption in him (*sayukta*); and the Vedāntins of 'Sankara's school make the realization of the non-separateness of the soul from Brahman their one sole aim. The Sāṅkhya atheists labor simply for the extrication of the serene spirit from the turmoils of restless nature (*prakṛiti*); and the Pātanjalas (theistic Sāṅkhyas) sought at the same time a repose in the Supreme Spirit.

All these sects and schools believe in an eternal salvation; and so do almost all other Hindus, with the exception of one of the recent reforming sects, the Ārya Samāj, which is chiefly distinguished by the two peculiarities of exalting the Karma-kanda or practical section of the Vedas (Mantras and Brāhmanas) at the expense of the Jñāna-kanda or speculative section (the Upanishads), and limiting the duration of moksha to a single kalpa, or cosmic period.

The circle of Hindu aspiration is in a manner completed by the 'Sâktas, who, like the Pre-Brâhmanic and Old Brâhmanic Âryans, aim at a terrestrial good, though a preternatural instead of a natural one. Their religious observances are largely directed towards the acquisition of occult powers and other temporary worldly advantages, as are the frightful austerities of the Tapasvi or self-torturers, and the elaborate discipline of the Yogis.

b *The Way.*

There are usually said to be three chief methods for the attainment of the blessedness, either here or hereafter, which is the object of religious endeavor. These are, the *karma-mârğa*, or path of works, the *jñâna-mârğa*, or path of knowledge, and the *bhakti-mârğa*, or path of faith or devotion. The first is chiefly taught in the Mantras and Brâhmanic, the second in the Upanishads, and the third in the Purânas, the Bhagavat Gita, and especially the Bhakti Sutras.

The works which the *karma-mârğa* requires are either ritualistic, ascetic, or moral practices, although the term is given a special application to the first-named. In the old Vedic and Brahmanic periods, and by the followers of the Purva Mîmânsâ in all periods, a first importance was ascribed to the due performance of set rites and ceremonies on their proper occasions, albeit a certain '*sraddhâ*, or confidence in their efficacy, was necessary, and this ceremonialism is also common among the lower classes of the unsectarian Hindus.

The Sâmkhyas and Pâtanjalas sought liberation by a scientific course of ascetic self-discipline. This is practiced in various forms by Âdvaitin Hindus, and is divided into two chief forms, the *râja yoga*, the object of which is spiritual progress, and the *hâtha yoga*, which is directed towards the attainment of occult powers and other temporary and worldly advantages. The first is commonly followed by the Dandîs and other Da'snâmis ('Sankarâ'cârya's sannyâsis) and the members of the eighteen branches of the Yogi order. The *râja yoga* is considered to belong to the way of knowledge; but the *hâtha yoga*, though differing little from it, should certainly, on account of its motive, be

counted under the way of works. There is a small group of sects, of which the Bâbâ Lâlis are a type, which have been so Mohammedanized as to be fully as much Sufi as Hindu in their character ; and these are characterized by an asceticism very closely akin to that of the Christian mystics.

Several of the later Vaishnava or syncretic (Mohammedanized) sects—Charan Dâsîs, Sadhus, Satnâmis, 'Sivanârâyanis—lay an almost exclusive emphasis on the necessity of a high and pure morality, as do some of the modern theistic Samâjas.

The jñâna-marga, or way of knowledge, is particularly affected by the 'Saiva sects, which understand by it a knowledge of God, and by the Sânkaras, who mean a knowledge of the non-separateness of the soul and the universe from Brahman.

The bhakti-mârga, or way of faith, is characteristic of the Vaishnava religion (or religious group), which considers all philosophies and sects heretical that maintain the preëminence of works or knowledge. It was taught by the Pân'carâtras and Bhâgavatas, the ancient sects so often referred to in the inscriptions and in the Mahâbhârata and some of the Purânas and other works written before the Neo-Brahmanical revival of the seventh century. *Bhakti* usually means a loving devotion and trust, which attaches the soul warmly to God, by whose grace (*prasâda*) the soul is saved. There is sometimes combined with it a system of self-training called bhakti yoga, calculated to awaken and perpetuate devotion ; but it is contrary to the spirit of the bhakti-mârga to expect salvation as a reward for any effort of one's own.

The way of faith is followed also by a few isolated sects not belonging to the Vaishnava group, for example, the new Deva Dharma, a small but zealous society of strongly syncretic tendencies, the founder or Deva Guru of which is still living.

Sometimes a fourth path is mentioned, the *pushti-mârga*, or "path of enjoyment," which is characteristic of the Vallabhâcârya sect and some of its offshoots. It is not, however, really distinct from the bhakti-mârga, but merely an extreme or perverted form of it. Since faith and divine grace are all-sufficient, what need is there for ascetic or moral exertions or other works ? These

sects depart therefore from the habitual restraints of Hindu life, even those preserved by other Vaishnavas; eating meat and drinking wine, and surrounding their religious teachers, who are householders (*grihastha gurus*), with every luxury, instead of expecting of them a life of celibacy and self-denial. In these particulars they resemble very much the Koja sect of Shiite Mohammedism which has its headquarters in the same province (Gujerat) where they are chiefly found, and from which many of its original adherents were probably drawn. They have shared with them also the suspicion of having allowed their joyous religion of love to degenerate into an unworthy license.

The 'Sunya-vâdins, and their predecessors the 'Cârvakas, who believe in no God, no spirit, no hereafter, and no law, and whose only moral principle is to enjoy the present moment to the full, might be considered as following the *pushti-mârğa* more literally than anyone else, if those who are going nowhere could be said to follow any path thither!

The doctrine of *bhakti*, i. e., salvation by faith, has given rise to the same controversy regarding the respective shares of God and man in the redeeming work which raged so long in Christendom. Not only the Vaishnavas but the 'Saivas, many of whom give almost as much practical importance to devotion and grace as if they did not profess to follow the "way of knowledge," are divided into predestinarian and free-will schools. The Tenkalai school in the Râmânuja or Srî Vaishnava church holds that men are saved purely by the divine choice and grace, while the Vadagalais assert that human coöperation is necessary and that it is possible for man to merit. In like manner, the Nakulisa Pa'supatas maintained that God is "a cause independent of our actions," and the orthodox 'Saivas (Mahe'svaras) that he is "a cause dependent on our actions." The Madhvâ-câryas lay great stress upon obedience to the ten commandments of their moral law, which is not very dissimilar from the Mosaic code; while the 'Caitanyas intoxicate themselves with a divine love which fills the whole horizon of their spirits.

Many of the 'Sâktas, or worshippers of the female personifications (*Saktis*) of the powers or energies of nature, should prob-

ably be counted among the followers of the bhakti-mârga. Indeed, the members of the right-hand sects of this class, that is, those who observe the usual moral restraints, are frequently known as Bhâktas, or faithists, the very name which is applied to the more earnest of the Vaishnava devotees. The left-hand, or antinomian 'Sâktas must be ranked as followers of the "way of pleasure" in the most literal sense, as they believe that flesh, wine, women, songs and dances are the chief instruments of grace, symbols of emancipation, and means to psychic power, and all of these are actually used in their secret *séances* ('*cakras*, = circles).

There are but few Hindus who believe in one of these ways to the absolute exclusion of the others. Most Vaishnavas admit that the way of works and the way of knowledge may be useful for some and do actually have certain beneficial results, though they cannot lead to the heaven of Vishnu and the supreme union with the Belovéd of Souls. Most of the absolute âdvaitins ('Sânkaras) tolerate the way of works and the way of devotion as stepping-stones to the true path.

The Sannyâsis of Sankara, although the very foremost preachers of the way of knowledge, have a tender devotion to Mahadevî or Maha-Mâyâ, the Great Mother, the Bride of God, the personified creative energy.

The so-called theistic sects, which include most of the *panthas* or later Vaishnava sects (the earlier ones still extant are called *sampradâyas* or traditions), seem to combine the three ways to such a degree that it is difficult to say to which they should be assigned. The Nânak Shâhis, or Sikhs, may perhaps be said in a general way to follow the way of (moral) works, the Kabir Panthis the way of knowledge, and the Dâdu Panthis the way of faith.

But this whole group, which contains many subdivisions (twelve in the Kabir group, fifty-two in the Dâdu group, and seven in the Nânak), has been so Mohammedanized that although it sometimes retains features of the Pauranik mythology, and is nominally Vedântin in philosophy, having even furnished some great expositors of the system of 'Sankara, it is on its practical

side a pure Unitarianism, whose only preoccupation is the spiritual and moral service of the one true God whom Hindus and Mohammedans alike adore.

Almost all Hindus do, as a matter of fact, engage regularly in ceremonial observances, both of the Vaidik, Pauranik, and Tantrik rites, profess to obey the moral law, claim the highest religious knowledge, and manifest devotion. Everyone, whether or not he belongs to any definite sect, is counted as a member of one of the five great cultus-divisions of Hinduism, according as he identifies Vishnu, 'Siva, 'Sakti (Mahadevî), Gane'sa or Surya with the Deity, and also, in most cases, has among the lesser gods or angels some *ishta devatâ*, or preferential object of devotion, and other patron saints, as it were, whom he distinguishes with a special homage. The followers of the absolute âdvaita look upon all such as merely aids to concentration in the earlier stages of the spiritual life; but most of the Vaishnavas give them a sort of *dulia*, and even, in the case of Lakshmi and her incarnations, *hyper-dulia*,—such as Catholics render to the saints and Mary. The Jangamas and other 'Saivas are similar in their monotheism and their saint-worship, and the 'Sâktas, whose practical spirit is pantheistic, give to the Great Mother herself a supreme adoration and a duly graduated honor to her myriads of partial manifestations.

Among the vulgar non-sectarian populace, especially in the country districts, there is doubtless to be found a true idolatry which renders to the being that the image represents, or to which the shrine is dedicated, an indiscriminating worship intended to purchase material benefits from a limited local god.

Non-sectarian Hindus honor the Brâhman caste more uniformly than the members of the various Vaishnava, 'Saiva and 'Sâkta churches, which generally oppose caste distinctions and, for the most part, render to the guru, or spiritual director, whatever be his extraction, an extravagant devotion which in some cases is practically and even confessedly greater than that paid to the Deity. This guru-worship is, perhaps, extremest among the Vallabhâ'câryas and the Kartâ Bhâja branch of the



Caitanyas; but is wholly rejected by the Spashta Dâyakas, another offshoot from the latter sect.

Some sects, like the Nyâyikas of Bengal, the Kabir and Dadu Panthis, the original Charân Dâsis, the Nānak Shâhis (in a great measure) and especially the Sadhus or Puritans, and the 'Sivanarâyanis, impose no ceremonial obligations, forbid the use of images and religious objects, and discard almost entirely the Vaidik and Pauranik mythologies. These, which, it will be observed, mostly belong to what I have called the syncretic group, accord no worship to any being save the Supreme, and deplore the practice of magic.

We have already seen that some of the extremer Vaishnava and 'Sâkta sects have a tendency to throw off moral restraints, or at least to reduce to a minimum the ethical side of religion in their zeal for the emotional side. This applies particularly to the Vallabhâ'câryas, and the Sâhuja branch of the 'Caitanyas, and the Vâmâ'câris or left-handed 'Sâkta sects. There is some reason to believe, although this is a direct reversal of the view prevalent among our leading Indianists, that all the sects of the left-hand were derived from earlier Buddhistic sects of the Kâla 'Cakra group, who, like most of the modern Buddhists of Nepâl and Tibet, professed and practiced an absolute antinomianism based upon the philosophical nihilism of the Madhyâmika school.

Just as the "theistic" group eschews ceremonial and the ultra-'Sâktas and materialists ('Sunya-vâdins) ethics, so we find knowledge despised by some members of the Bhakti group, especially, perhaps, the 'Caitanyas, and devotion rejected as degrading by many of the lay Kaivalyâdvaitins. The Kâtha Yoga and the Tantrika magic are naturally obnoxious, not only to the syncretic sects, but to the more spiritual-minded followers of the ways of faith and knowledge, while to the followers of the true old Vaidik karma-mârگا they appear a dangerous and evil innovation.

The monastical Kaivalyâdvaitins (I refer especially to 'Sankarâ'cârya's sannyâsis) are broader in sympathy than any other Hindus, and are the most unifying element of Hinduism; believing, as already remarked, that all the ways of salvation are good,

and all the objects of devotion useful, at least as preliminary means for those who are not ready for the way of knowledge and a life of conscious oneness with Brahman which needs no idols or ceremonials or spiritual direction and which has passed beyond all hopes or fears.

*c God, and the Savior.*

The followers of the Purva Mimânsâ expected to attain to blessedness by the mechanical operation of the Vaidik ceremonial, just as the modern followers of the Kâtha Yoga and the Tantrika magic look for the attainment of occult powers by the inherent potency of their ascetic discipline, in the one case, or of their *mantras* (short sentences and syllables) and *mudras* (passes and gestures) in the other. Both are practically atheistic, though the one may call God Brahma and the others I'svara or Mahadevi.

Many of the 'Sankara Vedântins have a personal devotion for the Lord (I'svara) who is to them a personal God, but they consider him only a part of the universe of Mâyâ, and look upon the one eternal absolute Being, the impersonal Brahma, as identical with their own inmost self (*âtman*); so that they, too, would be judged as atheists, to all intents and purposes, by most occidental thinkers. This applies to some extent to the sannnyâsis, but still more to the lay followers of the system, among whom are the greater part of the more scholarly Brâhmins; although it must be admitted that many, if not most, who belong to this school in philosophy are practically theistic in religion.

The followers of the true (dualistic) 'Saiva sects all worship God under the name of 'Siva, and the statement is habitually made that they recognize no avatâras or divine incarnations. There is no question, however, that 'Siva himself is considered by his votaries to have lived on the earth for a certain period in human form; and many beautiful legends cluster around his hermit life on the Himâlayas, and his home life with Pârvatî his bride, the incarnation of his own divine beauty and love.

The Vaishnavas are distinguished by their identification of Vishnu, or some one of his forms, with the Supreme Being. The older of the true Vaishnava sects worship Vishnu as the one only

supreme personal God, and one or more historic or legendary personages, usually the heroes and heroines of the ancient epics, as his incarnations.

The will or grace of God is personified by them as his 'Sakti or bride, Lakshmi, and in her incarnations she becomes a sort of Hindu Blessed Virgin. The latter remark is especially true of the Râmânujas and other more moderate sects; in some of the rest she is placed on a level with God, and among the Râdhâ Vâllabhas, and several branches of the 'Caitanyas, and some other minor offshoots of the Vaishnava stock, she is worshipped as the very essence of the Deity. The Sakhi Bhâvas go so far as to make her incarnation as Râdhâ their exclusive divinity.

The principal incarnations of Vishnu venerated in the Vaishnava sects are *Kṛishna*, and Râma, the hero of the Ramâyana; and the chief incarnations of Lakshmi are Sîtâ, the wife of Râma, and Râdhâ, the favorite of *Kṛishna*. The Râmânujîyas venerate chiefly Râmâ and Sîtâ, but also *Kṛishna* and Rukminî, his chief wife, ignoring Râdhâ; the Râmânandîs and their offshoots venerate Râmâ and Sîtâ; the Madhva'câryas give equal veneration to *Kṛishna* and Râmâ, and honor Sîtâ; the Nimavats venerate *Kṛishna* and Râdhâ; etc., etc. I have simply indicated the relative popularity of the incarnations in the sects mentioned; most of them are divided into cultus-groups, characterized by the preferential or exclusive worship of one or another form or incarnation of the Deity or his 'Sakti, or both.

The lives and words of these manifestations of God in the flesh, as recorded in the Ramâyana, the Mahâbhârata and various legendary collections, are tenderly studied by their votaries, who have for them the same personal devotion that many Christians have for Jêsus Christ.

A curious phenomenon which the development of Hinduism presents is the gradual identification in certain sects of an incarnation of God with the Eternal Deity itself.

The foremost of the Vaishnava sects, as well as the most sober and typical, is that founded by Râmânuja (the author of the Vi'sishtâdvaita philosophy) and often called the 'Sri Vaishnava. As has already been observed, it has a preferential devo-

tion to Râma. A very early schism in this sect resulted in the Râmânanda sect, from which have sprung a large number of other sects. The Râmânandas have a still more pronounced devotion to Râma, as the chief incarnation of Vishnu for the world's salvation. But the most important of the derivative sects are the group commonly called theistic, which has resulted from a fusion of Râmânanda with Shiite or Sufi (Mohammedan) thought. In these sects—notably the Kabir Panthis, and the Dādû Panthis—the idea of a divine incarnation is expressly rejected, but nevertheless they, for the most part, call the Supreme Being, *i. e.* the personal God of Christianity and Islam, or, among the philosophers, the Brahman of the Sâṅkaras, by the name of Râma! In other words Râma has done in this current of religious thought exactly what Jesus Christ is alleged by the Swedenborgians to have actually and objectively done—gradually cast off the lineaments and attributes and substance of humanity and become wholly merged into the infinite Godhead. The historic traditions and associations have wholly disappeared, and the name alone, which had been endeared by so many centuries of pious usage, remains to testify of the divine-human Savior and Mediator whom their ancestors worshipped.

Something analogous, and yet in its outcome very dissimilar, seems to have taken place among the *Kṛishnaite* group of Vaishnavas. The Vallabha'câryas, the 'Caitanyas, and several sects derived from them, are in the habit of identifying *Kṛishna* with the Supreme Deity in his eternal form, and in some cases even go so far as to make Vishnu himself one of his manifestations, reversing the normal and historic view. It is possible, however, that this may be partly the language of extravagant devotion and not a deliberate theological dictum. At any rate, these sects have adhered most tenaciously to the incarnation idea, and even given it a new emphasis. Vallabha (in 1520 A. D.) introduced the worship of the Bâla Gopâla, or Infant *Kṛishna*—corresponding to the Bambino of the Italian Christians—which is the chief object of devotion among his sectaries. Rana'chor, the Boy *Kṛishna*, is the favorite of the Mîrâ Bâi sect, an offshoot of the Vallabhas founded by a woman of that name.

There are other sects, not hitherto mentioned under this head, which do not have the avatâra (divine incarnation) doctrine. Among some of the theistic (syncretic) sects even the name of Râma has well-nigh gone out of use; I refer especially to the seven branches of the Nânak Shâhis, or Sikhs, who usually call God indifferently either Hari (Vishnu) or Allah. This was foreshadowed among the Kabir Panthis, who call him either Ali (originally the Shiite God-Incarnate) or Râma.

There are in use among many of the sects other names for the Supreme Being which have no special sectarian significance or association. I'svara (the Lord) is applied by the 'Sânkaras to Brahmâ, the personal Logas, by the 'Saivas universally to 'Siva, and by the Râmânujas and other of the more sober-minded Vaishnavas to Vishnu. It is the only designation which the Nyâyikas of Bengal allow to be applied to Deity. The terms Paramapurusha, the Supreme Spirit, and Parame'svara, the Supreme Lord, are also commonly used; by the Kabir Panthis, and doubtless by many others, especially those who have been influenced by the Pâtanjala philosophy.

#### d *The Future Life.*

The statement is commonly made that all Hindu sects, with the exception of some of the recent Anglicized Samâjas, believe in the reincarnation of souls. I am not yet fully prepared to challenge it, although I see much reason for doubting its correctness, at least in this sweeping form. It is certain that the doctrine is held by the Kaivalyâdvaitins and by the general mass of the non-sectarian population; and it is probably taken for granted, though certainly not emphasized, by most of the 'Saiva, 'Sâkta and true Vaishnava sects. In some of the syncretic sects it has apparently disappeared, and I suspect that several denominations of Vaishnavas consciously reject it.

Nevertheless, it does run as a deep underchord through most of the religious life of India. The liberation at which the sects of Hinduism aspire is doubtless, like that of the Bauddhas and Jainas, not only deliverance from the ills of the present life, but from the miseries of rebirth. But it is to be noted that

rebirth, either in the Hindu and Jaina sense, or in the Buddhistic one, never has a necessary reference to a renewed existence upon this planet. These Orientals have always believed in a plurality of worlds, and have never made any sharp distinction between life on our earth and that on any other, any more than between the human state and others above and below it. The world is simply one of a countless number of transitory dwelling-places, and humanity one of many diverse states of existence; and reincarnation refers to a chain of being, the links of which may lie anywhere—in any world and in any state. The hells and heavens which have been variously named and enumerated by different religions and schools and sects and individuals are, for the most part, simply worlds and states more or less happy than ours, but no more places of reward and punishment, and no less “spheres of probation,” than this earth itself or any of the states which it contains.

Most Hindus believe that a continual pilgrimage from one to another of these states and abodes until the destruction of the world is the lot of those who do not attain salvation or liberation; but their real inspiration to religious endeavor is, in almost every case, save in that of the atheistic Sāṅkhyas, not a negative but a positive hope. Even the Vedāntin, who aspires to a realization of his non-separateness from Brahman, is more drawn by the fascination of that attributeless Immensity, that ineffable mystery of Being and Knowledge and Bliss, than driven by the thought of the worthlessness and deceitfulness of the life from which he flees. And the great masses of the Kaivalyādvaitins even, feeling that the way of knowledge is too hard for them, or too much attached to the delights of conscious individuality, are content to aim at a rebirth in some happier world, like the ordinary Buddhist, who prefers to be born out of the heart of a lotus in the Tushita heaven rather than to strive for the remote and dubious felicity of Nirvāṇa.

The followers of the way of faith usually look forward to an eternal heaven of supreme union with God, far above the universe of change and illusion; but sometimes to a lower one, like that of the 'Saivas, which affords a participation in the power of God

instead of an enjoyment of his embrace. The 'Caitanyas recognize both of these: Vaikuntha, the heaven of *Krishna*, and Svarga or paradise. Vaikuntha is called by most Vaishnavas the heaven of Vishnu, and some of the Krishnaites who identify *Krishna* with God call his heaven Goloka (*i. e.*, "the Place of Cows," a sort of celestial Arcadia) and make it the supreme and eternal one.

*e Summary and Comparison.*

In innumerable particulars the salvation-doctrines of Hinduism, in its various forms, suggest those of Christendom. In the development of Christianity, too, the three *mārgas*, though unnamed, have been interwoven as closely as in that of the Vaidika group of religions. Even the order of their successive predominance has not been altogether dissimilar. The moralism of the Apologists—compare the Brahmanic karma-*mārga*—was succeeded by Gnosticism, the Catholic gnosis of the Alexandrines, and the Neo-Platonism of the Pseudo-Areopagite, all closely allied to the *jnāna-mārga* of the Vedāntins, and perhaps connected with it by obscure historical threads; then came the ritualism and sacerdotal mysticism of the dark ages—the karma-*mārga* again and in its more typical form; then the gentle personal heart-mysticism (*bhakti-mārga*) of Bernard and Francis, lasting on through the centuries side by side with the way of knowledge of the Carmelite mystics and the way of works taught by the Jesuits.

In Protestantism we find them all again under other guises: the way of knowledge in the old Lutheran scholasticism and other kinds of rigid orthodoxy, and, in a form more like the Oriental, in the transcendental wing of rationalism; the way of works in the dry formalism so prevalent in all the state churches, the ritualism of the Oriental schismatics, and the ethical zeal of one school of liberalism; and the way of faith or devotion in the more earnest of Evangelical Christians, especially, perhaps, within the Methodist and Baptist churches, and in a rare mystical type of Unitarians. The way of enjoyment is represented in Christendom by many antinomian and materialistic sects, past and present.

We have had kindred hopes, as well as kindred methods. Many of the sub-Apostolic Christians and modern liberals have aimed, like the people of the Vaidik times, at a terrestrial felicity; the Gnosticizing and Platonizing Christians of the Nicene Age, and many of the mediæval mystics, like the 'Sâṅkara Vedantins, at a merging of the individual self into the unity of the Absolute; and the ritualistic and pietistic Catholics, and orthodox Protestants in general, like the Mimâṅsâs, 'Saivas and Vaishnavas, at an eternal heaven, the chief blessedness of which, to the Bernadine-Franciscan school of Catholics and the devouter Evangelicals, as to the better class of Vaishnavas, is in the complete fruition of a Savior's love.

The Hâtha Yoga and the Tantrika system, with the magical powers at which they aim, are represented in Christian history by some of the old Gnostics, the line of occultists which preserved their succession, and a few thaumaturgic schools of the present day, with which many of the Spiritists and Theosophists must be classed.

The numerous heavens and hells of the Hindu churches have their counterparts, not only in the Gnostic cosmogonies and in those of some modern sects like the New Churchmen and Spiritists and Mormons, but also in the various spheres of punishment and purification and reward to be met with in the Catholic traditions and speculations which recur with numberless variations in many quaint long-forgotten theological tomes and have found a classic expression in Dante's *Divina Comedia*. Swedenborg rationalizes this conception by his theory that souls after death are drawn together according to their affinities, so that as many centers of aggregation are produced as there are spiritual types and planes of moral elevation.

In some of the Vaishnavas there is to be found the same tender personal devotion to the God-Incarnate, as the one all-sufficient Savior, that characterizes the most genial phases of Christian orthodoxy. But in the background of the Hindu's faith have always lurked the images of other men no less divine, and the redemptive function has been performed by teaching, inspira-



tion, conquest of enemies, or the direct infusion of grace, and not by any atoning sacrifice. If we had gone farther back into the mysteries of Âryan antiquity there would have loomed before us the figure of the primeval male sacrificing himself for the deliverance of the universe from chaos; but the idea of an atonement seems to appear in modern Hindu thought only under the symbol of the throat of 'Siva, blue with the poison which would have destroyed the world.

I have barely hinted at the chief resemblances between the Hindu and Christian religions, contenting myself with roughly sketching a few of the tenets of the Hindu sects and schools which afford the fairest opportunity for comparison.

It would take volumes to exhaust the subject, and in the present state of Indianistic science it remains full of obscurities and uncertainties; but enough has been said to show that there is here a most fertile field for investigations the result of which would furnish priceless data to the student of the comparative history of religions, and many *points d' appui* for intelligent Christian propagandism.